

3. He verily knows the threads of the warp and of the woof, he speaks in due season what is to be said, who comprehends all this (universe); who is the protector of ambrosial water, sojourning both above and below, and contemplating (the world) under a different (manifestation).¹

4. This YaiswlN ARA is the first offerer of burnt-offerings : behold him: this is the light immortal amongst mortals: he has "been born in a bodily shape, immovable, all-pervading, immortal, ever increasing.

5. A steady light, swifter than thought, stationed among moving beings to shew (the way) to happiness/

father being after or below, is, with a little assistance, the literal translation: *Say ana* explains *putra* by *manushya*, a man, «aA-*twani* by *vaktavydni*, *para* by *para&tdt*, or *amushmin* *loke* *vart-tamdno yak suryak*, the sun who is* abiding in {he other or future world, he being instructed, *anusishtah tan*, by the father abiding below, or in this world, *pltrd avastdt asmin* *loke* *vart-tajndnena*, that is, by *Agni Vaiswdnara*, *vaitwdnardynina*, as it is elsewhere said, *vaixwdnaraxya putro asau parasfdd-divi* *ya stkitak*, he is the son of *Vaiswdnara*, who is stationed above, or in heaven: all that may be intended is, that no human being can explain the mysteries of sacrifice, although the sun may be able to do so, having been instructed in them by *Agni*, his parent or source, the sun being no more than the *Agni* of heaven: as regards the mysteries of creation, *Sdyana* explains the passage, no man, however taught by a father born after creation, can rightly know any thing previous to his birth, either in this world or the next.

¹ Or as" the sun, whilst upon earth *Agni* or *Vaiswdnara* is manifest as fire.

² According to the *Veddnti* view of the text, the light is *JElrahrna*, seated spontaneously in the heart as the means of true knowledge, to which all the senses, together with

the mind and
consciousness, refer, as to the one cause of
creation, or *Para-*
mdtmd, supreme spirit.